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Pathways for Accessing Legacy Materials in Tohono O'odham

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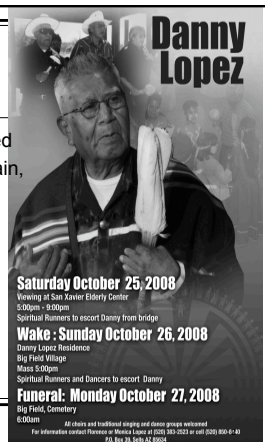
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Honoring Danny Lopez

- Danny Lopez strongly believed in the need to document, maintain, teach, revitalize, and most importantly, USE the Tohono O'odham language.

He was very interested in making use of legacy materials.



Danny Lopez

Saturday October 25, 2008
Viewing at San Xavier Elderly Center
9:00am - 3:00pm
Spiritual Runners to escort Danny from bridge

Wake: Sunday October 26, 2008
Danny Lopez Residence
Big Field Village
9:00am - 3:00pm
Spiritual Runners and Dancers to escort Danny

Funeral: Monday October 27, 2008
Big Field, Cemetery
9:00am
All chairs and traditional singing and dance groups welcomed
For information contact: Theresa or Monica Lopez at (520) 382-3212 or email: (520) 382-3212
P.O. Box 18, Suite 42, Bisbee

Overview

- Tohono O'odham language situation
- Quick overview of legacy materials
- Turning dialect survey materials collected by Drs. Ofelia Zepeda and Jane Hill into electronic form
- Efforts to take an out-of-print dictionary on Tohono O'odham and give it new life in a digital age

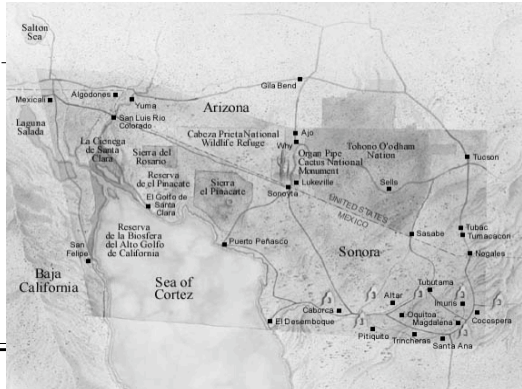
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The Tohono O'odham people

- The "Desert People" of southern Arizona and northern Sonora, Mexico
 - O'odham (meaning 'the people') is term of self-identity that many people use to refer to their ethnicity and their language. *Tohono* indicates a desert affiliation.
 - Tohono O'odham (Papago), 'Akimel O'odham (Pima)
- In 1986 the name was officially changed to Tohono O'odham ("Sonoran desert people")
- Tohono O'odham Nation has an official orthography (writing system).

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Source: <http://www.laruta.org/borderlands.htm>



Language Situation

- The language is endangered, with a rapidly shifting pattern of language loss.
- The 2000 U.S. Census reports 18,326 Tohono O'odham people age 5 and over. Of that population, 10,321 (56.3%) speak English only, and 8,005 (43.7%) speak a language other than English.
- According to 1990 U.S. Census data cited on Ethnologue, the combined population of the Akimel and Tohono O'odham speakers is 11,819 speakers including 181 monolinguals (1990 U.S. census), out of 20,000 people total.
- O'odham is an endangered language. Most children acquire English as their first language, instead of O'odham.
- The number of Tohono O'odham speakers has declined from the 1990 census, unsurprising given the comparable declines in other indigenous languages of the United States.

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Current Use

- The language is used on the reservation radio station, in tribal council, in legislative committee meetings, and as a school subject. Most speakers are in their thirties or older, and few or no children are to be learning the language.
- A recent Comprehensive Education Study (Madsen, 2004) conducted by the tribal college claims that only 10% of 18-19 year olds can speak O'odham, and Nation members age 40 and above are the only ages where 50% or more can speak O'odham. This study estimates that the language will cease to be spoken by 2079.
- Language preservation competes with other priorities in the Tohono O'odham Nation. The reservation is very large (approximately the size of Connecticut), remote, rural, with some residents lacking indoor plumbing or electricity.
- Madsen study (2004: 11) cites 2000 Census data that shows a GED or a high school diploma rate at 18%, lower than the United States as a whole (including 18% lower than on "all American Indian land in the United States").

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Language and Education

- Increasing educational opportunities and infrastructure could have a positive impact on language maintenance. The study notes a correlation between higher education levels and increased literacy in O'odham:
 - Those with a college degree had rates more than twice as high as others in terms of ability to read and write "a lot" or "everything" in O'odham. This is a dramatic reversal compared to verbal language loss among the younger generations. Increasing the ability to read and write in O'odham could be an important aspect of long-term preservation. (Madsen 2004: 9)
- The tribal survey estimates that the language will no longer be spoken by 2079.

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Documentation of Tohono O'odham

- Mason (1950), Mathiot (1973) and Saxton (1982) each give grammatical sketches of the language, and Zepeda (1983) provides a pedagogical grammar. None approach the scale of contemporary descriptive grammars; only Zepeda (1983) is widely available and in the official orthography.
 - Mason (1950) consists of 84 pages, Mathiot (1973) consists of 134 pages, and Saxton (1982) consists of 169 pages
- O'odham linguists from the community have also contributed significantly to this scholarship: Dolores (1913, 1923), Alvarez and Hale (1970), Hill and Zepeda (1992, 1994, 1998, Zepeda (1984, 1987) and Lopez (1998)
- Two dictionaries exist, Mathiot (1973 – not in print; TO/English only) and Saxton et al. (1989). Neither uses the official orthography.
- Three annotated texts exist, Mason (1950), Saxton (1982), and Mathiot (1991). The other text collections represent limited genres, primarily traditional, conventionalized discourse such as ritual speeches, songs, and coyote tales and creation stories (i.e., Saxton and Saxton 1973).
- **There are significant gaps in the documentation of Tohono O'odham by generally accepted standards in linguistics.**

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Archival Resources

- At least a century's worth of manuscripts and recordings are held in collections by museums, universities, and individual researchers, much inaccessible and unknown to community members.
- A considerable portion is untranscribed, untranslated, and unpublished, much of it representing diverse, unavailable genres.

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Some Legacy Materials (Fitzgerald 2005)

| Collection | Location | Recordings or Manuscripts | Transcribed | Translated |
|---|--------------------------------|---------------------------|-----------------------------|-------------------------|
| Madeleine Mathiot | Buffalo/Fitzgerald as executor | Both | yes, except for the oration | partially (not oration) |
| American Philosophical Society | Philadelphia | Both | yes | partially |
| Arizona State Museum, University of Arizona | Tucson | Both | no | no (except El Plomo) |
| Jane Hill and Ofelia Zepeda | U of Arizona in Tucson | Both | yes | no |
| Colleen Fitzgerald | Texas Tech U in Lubbock | Both | no | no |
| Hearst Museum of Anthropology | U of California in Berkeley | Both | | |
| Bancroft Museum | U of California in Berkeley | Manuscripts | | |
| Venito Garcia Library | Sells, Arizona | Recordings | | |
| Smithsonian Institution | Washington, D.C. | Folkways | | |
| Ken Hale | Tucson/Zepeda as executor | Both | | |
| Dean and Lucille Saxton | Arizona | Both ? | yes | yes |
| Frances Denmore | ? | | | |
| Frank Russell | ? | | | |
| Ruth Benedict | Vassar College | | | |
| Ruth Underhill | (various archives) | | | |
| Donald Bahr | Arizona State U | Both | | |
| Richard Haefler | Arizona State U in Tempe | Both | | |
| Arizona State Museum in Tucson | | | | |
| George Herzog | Indiana U in Bloomington | Both | | |

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Dialect Survey

- Texts collected by Drs. Jane Hill and Ofelia Zepeda during their dialect survey in the 1980s.
- They interviewed 91 people from nearly all over the Tohono O'odham reservation.
- These interviews have been transcribed, but are unpublished in most cases. They have allowed those materials to be used in this project.

234
 235
 236
 Like hegay natp ud roha-aw
 ju, e-cenag Kala, kala, ro
 237
 238
 239
 240
 si unen, e-cenag na d

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132
 know mac cen hebbt t-we-ne²g²h in oad
 we ne d² eda g t-a²ga ab e²g²h pi
 but I think that the reason is, na heay
 that know na s-nanaypi²u g² know
 a an²Tujham. They talk more to them
 They never did pay attention to us on talki
 ing, that's why I think it's a lot of pass
 I don't know if they talk to

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12. Ju dag t-aw²na² (aw²na² aw²na²)
 13. s-aw²pa² au²ppa² (au²ppa²)
 He g al sa be nd ep k
 na²agaj, i:da l. Tas² ma
 e hebe na a, haiko

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UT Arlington Work

- Yujeong Choi is working for me as an RA this year, and she is typing up these manuscripts, most of which are only transcribed into Tohono O'odham (although if speakers used English, that is transcribed).
- A few files have translations (and accompanying English transcripts).

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Issues and Resolutions

- Microsoft Word to create .doc files.
- Microsoft Sans Serif (unicode) font for special characters.
- Trying to capture the system used in transcription, mostly the official orthography, but also phonetics in place (Americanist IPA), and English text, too.
- Additional notations – not really in typed (digital texts)
- 43 of these files have been typed up since September. (Nearly half!)

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Writing Systems

- The Tohono Nation adopted an orthography developed by Albert Alvarez (Tohono O'odham) and Kenneth Hale.
- Many materials published are in other forms (IPA, practical orthographies, etc.).
 - Most formal schooling seems to be done using Zepeda (1983), which adopts official tribal orthography.
 - Materials developed in the 1980s from bilingual education funding use this orthography, as do most recently published materials.
 - Two major dictionaries use other orthographies, and material by linguists and anthropologists may use phonetic systems (even here more variation).

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Some differences in the three main writing systems

| | A&H | Saxton | Mathiot |
|-------------------|-----|--------|---------|
| Long vowels | a: | ah | aa |
| Palatals | ñ | ni | ñ |
| Retroflexes | ɖ ʂ | d sh | ɖ x |
| Voiceless vowels | ĩ | N/a | ĩ |
| Palatal affricate | c | ch | c |
| Glottal stop | ʔ | ʔ | ʔ |

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Word List from Juanita Ahill

- 31 gogs gogogs s-gogogs
- 32 mi:stol mimstol
- 33 mu:la mumela
- 34 ka:wul kakawul
- 35 haiwañ hahaiwañ
- 36 s-duajkam s-dodajkam
- 37 cuk
- 38 s-to:ta
- 39 bitokoi bibtokoi

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“Questions Juanita Ahill”

- 1 explains about pictures, then-whole name?
- 2 Do you unite all names? All b. arh?
- 3 Use when your unite Ja:uhhuh
- 4 Is Ahel your married name?
- 5 Do you have a middle name?
- 6 Okay, mali:ya (ahhah) ah!Juanita!
- 7 Your parents- your fa?
- 8 Your mother?
- 9 Were you born here?
- 10 Your fa, too? Your mo?
- 11 Everyday?
- 12 Do you know when they were from?

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Juanita Ahill Little Tucson 11/ 19/ 86

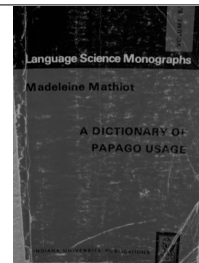
- 12 He: Pi 'iñ Şay'l ha-ma:c hegām, hahawa, I think mat 'ia mams. Pej 'ia mamsi b 'o hia cece, mack 'ia mams.
- 13 Cem hekid, pi hekid hasko.
- 14 Haba'ap 'iuḍ a.
- 15 Ia si ki:.
- 16 Am hi 'al 'l Phoenix wui. A:, wenog mat a g my he:, had a young brother, mo 'al cemaj, mo waj hab ki: Wenog aş si mu: g ñ-je'e heart attack, hekaj gmhu ñ-bei, nt hekaj heg 'al ñu: kudk g ge'el and yet l'm suppose to be there hetasp 'ahid 'ab. Oya pi 'ai k 'i-hua 'al 'i. Hekaj pi haiku 'amicud.

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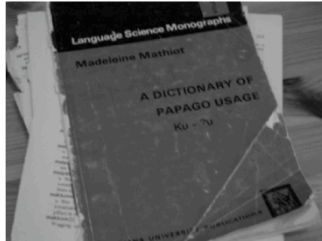
- 17 Am hia sells t-am he:kīhu bu I don't remember hekī uḍ 'i-ahidag. Sells, long time. No, pi'o woho 'i 'atkī hi t-maşca over here at that Lourdes Church. He:kīhua 'i . We used to just walk, I don't know ñ-s-has mahema 'ap 'al s-ma:c g time keeping and come home. After matt gḍhu ha şa.

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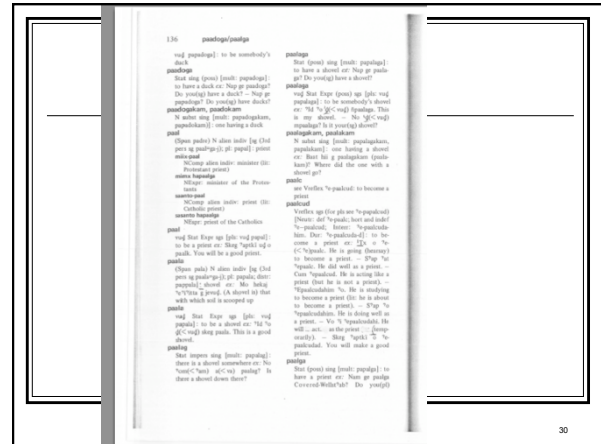
Tohono O'odham Dictionary



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Mathiot dictionary

- "The Mathiot dictionary (1973) is much more comprehensive than the Saxton/Saxton/Enos dictionary. This dictionary gives more than 11,000 entries, which include detailed grammatical information and example sentences. However, it gives entries only from Tohono O'odham to English and is out-of-print." (Miyashita and Moll 1999)
- 864 pages
- Uses Mathiot's writing system, not official orthography.
- There is a set of corrections that have not yet been integrated.

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Community-Based Efforts

- From Zepeda (1999): Tohono O'odham Ñi'oki O'ohana Cickpandam ("the workers/participants on the Tohono O'odham language group")
- Group of 15 O'odham, all but one fluent, all had taught the language. They met 1-2 weeks in summer (1995-7), and in 1997, met monthly.

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Efforts for an Online Version

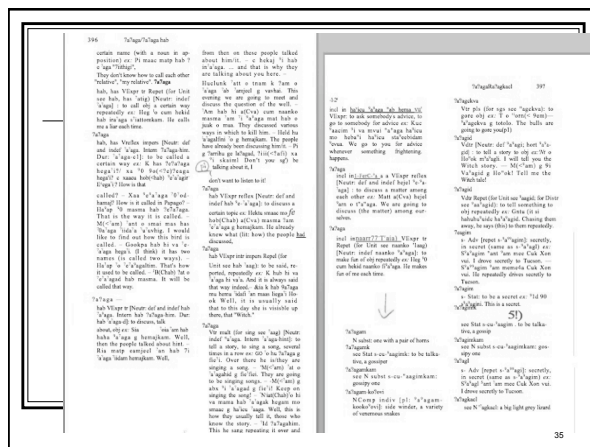
- Late 1990s, first efforts started. Mizuki Miyashita and Laura Moll scanned the dictionary.
- Bird et. al (2003), reports all that was left was to convert the database to XML.
- At various points, the project has faced challenges of personnel turnover (grad students move on), technology (O'odham community members needing to code; font issues; platform), and funding (funding for grad student workers; then moved to no funding, only volunteers – work pace slowed noticeably).
- No full version (electronic/online) seems to have emerged.

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Another Set of Efforts

- While I was at Texas Tech, students of mine revived efforts in 2007 as a first step to create a text database.
- Those efforts were not completed, although some parts of the OCR file from the scanned dictionary were edited.
- In August 2008, I changed jobs and asked Dr. Pat Pérez to begin the final editing. She edited the OCR files for font issues and basic formatting, then the files were sent to Dr. Mathiot to do the corrections she had made.
- Volume 1 is complete. My estimate is that 200-300 pages remain to be done on Volume 2.

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Remaining Issues

- Dr. Paul Newman has been working with Dr. Mathiot on the copyright issues so she can get the dictionary on the web.
- The files are Microsoft Word; all corrections and editing are replicating Mathiot's original orthography, but once complete, a search/replace to make orthographic adjustments can be used for their to be a version in the official Alvarez and Hale orthography.

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ba-

[illegible]

baa see Vtr **ba'a**: to swallow obj
baab see Vintr **baabhe**: to ripen

baab (dial **ba'a**) N inalienable [sg (3rd pers sg **baaba-j**); pl: **baaba'a**, **baabab**]: mother's father; mother's father's older brother (the reciprocal term is **ba'amaq**)
ex: **ābaaba'a**: my mother's father and my mother's father's brother

baab vuɖ Stat Expr sgs [pɪs vuɖ baaba'a]: to be somebody's mother's father, mother's father's brother
 ex: Hɛg 'o ɖ (ɔ vuɖ) ʔbaab. He is my mother's father (or: my mother's father's brother)

baabab see N **baab**: mother's father; mother's father's brother

baabagim s-Adv: slowly
ex: Sbaabagim 'añ cikpan. I work slowly. -- Gen hu sbaabagim o himad! He walking slowly (as you go over there)!

Conclusions

- Tremendous amounts of labor involved in working with legacy materials to make them digital.
- Tremendous amounts of labor and intellect in working with manuscripts to transform them into usable documents
 - Hoping my student will do a workflow presentation on this at some point..
- Still up for discussion:
 - What are the most appropriate venues for dissemination of these materials?
 - If online, whose website?
 - If printed, is there a cost for the user?
 - Will the Cultural Center be the agent?
 - If online, will it be protected by access privileges?
- Potential for use tremendous for both of these.

